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VANCE, HARRY W.

SOUVENIR OF THE FRENCH CREEK

HOME-COMING, AUGUST 4-6,

1916





Linger



SOUVENIR of the  
FRENCH CREEK HOME COMING  
AUGUST 4th-6th, 1916



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# SOUVENIR

OF THE  
FRENCH CREEK HOME-  
COMING · August 4-6, 1916

ADDRESSES, HISTORY & VIEWS OF  
FRENCH CREEK, FAMILY GROUPS  
AND HISTORIES, ETC.



COMPILED BY  
HARRY W. VANCE



A WINTER SCENE ON LITTLE BUSH RUN

Along this tributary of French Creek six generations have hunted and  
fished and gathered wild flowers



# PREFACE

**I**N preparing this booklet it has been impossible to include a full account of the Home-Coming, and to print all the addresses delivered during the three days' session. Those that are included are considerably abbreviated. The address of Doctor Thos. E. Hodges is omitted because of failure to secure the manuscript. The special articles were contributed as follows :

The French Creek Home-Coming by Alonzo B. Brooks.

History of French Creek by Fred E. Brooks.

At the Relic Case by Roy F. Miller.

History of the Young Family by Fred E. Brooks.

History of the Gould Family by Mrs. Emma Gould  
Chidester.

History of the Phillips Family by Fred E. Brooks.

History of the Sexton Family by Mrs. Louisa  
Sexton Gould.

The photographs reproduced herein were made by Horace R. Clark, of Buckhannon, except that of the French Creek Academy, made by Miss J. L. MacAvoy from a painting by Mrs. Merle Talbott, and the picture of the old relics and the two winter scenes, made by Fred E. Brooks.

HARRY W. VANCE

The price of this Souvenir is fifty cents;  
five cents extra for postage. Extra  
copies may be secured by writing


Harry W. Vance  
Box 422  
Buckhannon, W. Va.



HOME COMERS



## The FRENCH CREEK HOME-COMING

HE celebration of the one hundredth anniversary of the coming to French Creek of the first regular minister of the gospel was made the occasion of a home coming on Friday, Saturday, and Sunday, August 4-6, 1916. Invitations were sent to a large number of former residents of the community and the event was given local publicity through the county newspapers and printed posters. Approximately two thousand persons attended during the three days. A list of those who registered from places outside of Upshur County is given on following pages. The work of planning and carrying out everything in connection with the home coming was divided between special committees and persons appointed to represent some of the larger families of the neighborhood.

The principal speakers for the occasion were Rev. S. Hall Young, D. D., pioneer missionary and explorer in Alaska; Doctor Thos. E. Hodges, former president of the West Virginia University; and Doctor Robert A. Armstrong, head of the English Department of the West Virginia University. All three of the speakers formerly lived on French Creek. Others who appeared on the program were Rev. L. B. Moore, of Parkersburg, West Virginia, also a former resident of the county; Rev. Roy F. Miller, a theological student and temporary supply for the French Creek Presbyterian Church; and Rev. W. G. Smith, pastor of the French Creek M. E. Church. Fred E. Brooks, of French Creek, and Rev. Roy F. Miller presided at the several sessions during the home coming, and the latter had general charge of the athletic events. The music consisted of old familiar songs led by local singers and of special selections given by Miss Mary Dille, violinist, and Miss May Coulson, piano accompanist, of Morgantown, West Virginia. Mr. J. B. Hilleary, cornetist, of Buckhannon, assisted throughout the program and Mrs. Lena Hanson and Mrs. Anna Burnside sang a duet with Mrs. Lina Sexton Asper as accompanist.

The forenoon of the first day was given over to the renewing of acquaintances and a general mix of home-

comers. In the afternoon Rev. Roy F. Miller delivered an address of welcome. This was followed by a baseball game, played on the ground adjacent to the site of the old French Creek Academy, by the French Creek and Alton nines. A campfire was held at night in the grove at which music and story-telling were the diversions. Doctors Young, Hodges and Armstrong, and Rev. L. B. Moore furnished the stories and a local quartet assisted by the audience and the special musicians supplied the music.

At 10 o'clock on Saturday an athletic contest was held between the Gould, Young, Phillips, and Sexton families which were divided into two opposing teams and directed by leaders in the various contests. After a picnic dinner Doctor Robert A. Armstrong delivered an address on "The History and Influence of French Creek as an Educational Center." Following this there was a field meet at which a large number of boys and girls took part in the races and other athletic events. A second game of baseball was played in the evening between French Creek and the Kanawha Cubs—a team from Arlington, West Virginia. Prizes were given by business and professional men of Buckhannon and French Creek to the winners in the family field meet and in the general athletic contests. At 8 o'clock Doctor S. Hall Young gave an illustrated lecture on Alaska.

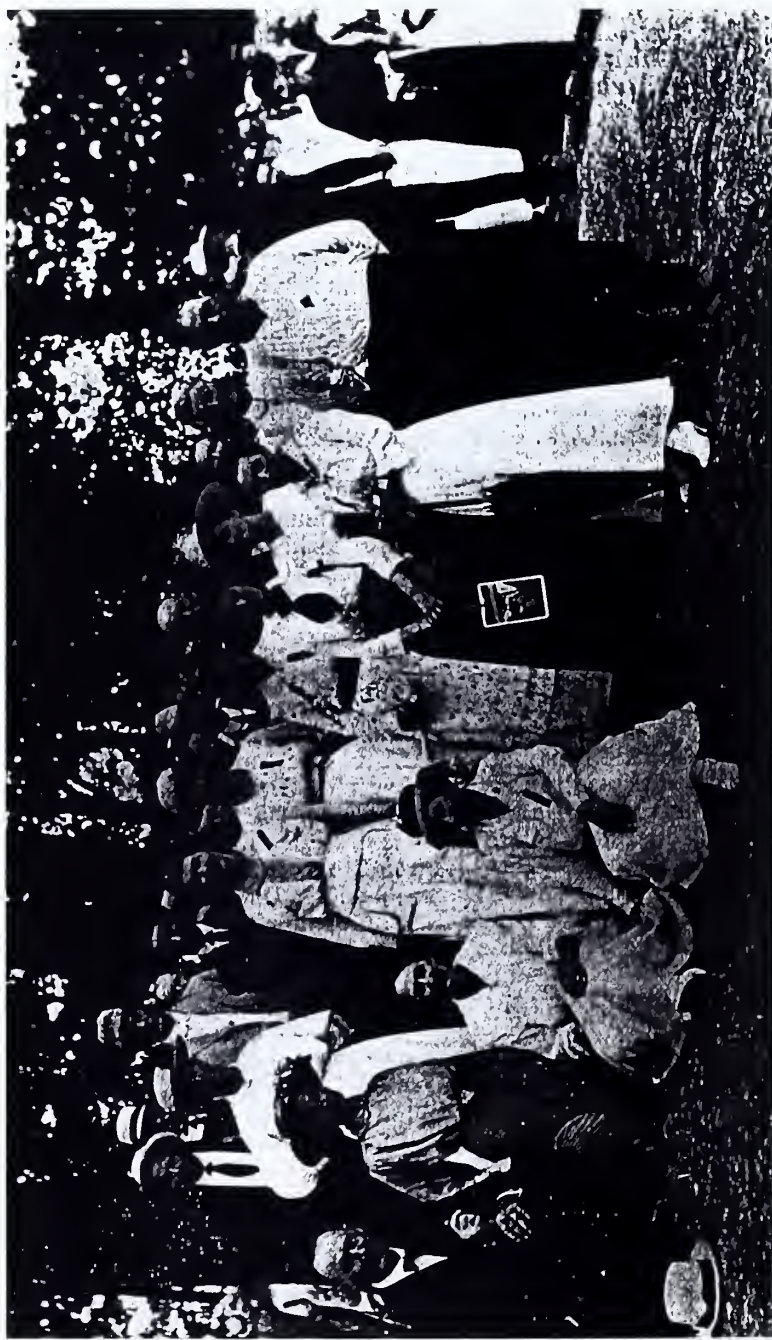
The services on Sunday were arranged especially as a celebration of the coming into the community of Rev. Asa Brooks as the first minister. Doctor Thomas E. Hodges delivered the principal address of the morning on "The Ideal Country Church" and Doctor Armstrong spoke on "The Use of Service." In the afternoon Doctor Young preached from the text: "Whosoever shall compel you to go a mile go with him two." The program was concluded on Sunday night by Doctor Young's second illustrated lecture on Alaska.

#### **A LIST OF PERSONS REGISTERING FROM POINTS OUTSIDE OF UPSHUR COUNTY**

S. Hall Young, New York City and Alaska; L. B. Phillips, Saint Lucie, Florida; Lloyd B. Ferrell, Wichita, Kansas; Eugene Brown, Terra Alta, West Virginia; L. B. Moore, Mrs. Almira Brooks Moore, Laura B. Moore, J. H. Phillips, Parkersburg, West Virginia; H. Clyde Phillips, New Smyrna, Florida; A. K. Perry, Mrs. A. K. Perry, Junior, West Virginia; Mrs. Frank Miller, Roy F. Miller, Jeannette, Pennsylvania; Blair Darnall, Mrs. Blair Darnall, Edward Darnall, Ashtabula, Ohio; F. Clyde Young, Wilkinsburg, Pennsylvania; Lydia Taylor Gould, Williamstown, West Virginia; Mrs. Verner Brown, Olive Brown, Charleston, West Vir-



ginia; Mrs. Alaska Young Kleinschmidt, Nome, Alaska; Robert A. Armstrong, Thomas E. Hodges, Maurice E. Phillips, Mrs. Fern Coburn Crane, Margaret Lucile Crane, Mary Ethel Dille, May Coulson, Harry W. Cain, Lloyd Bunten, Mrs. Lloyd Bunten, Alonzo B. Brooks, Mrs. Nellie Coburn Brooks, Morgantown, West Virginia; John Daniel Pickens, A. Mabel Young, Lost Creek, West Virginia; Mrs. Q. L. Young, Centralia, Washington; Winifred I. Martin, Syracuse, New York; Nellie Hamner, Richmond, California; Henry Perry, Freeman S. Linger, Mrs. Freeman S. Linger, A. G. Darnall, T. A. Darnall, Nellie Darnall, Miles Darnall, Mildred Darnall, Bess Garrett, H. J. Garrett, Kirk Smith, Grace Garrett, Lee Garrett, D. H. Strother, Mrs. D. H. Strother, Claude A. Young, Clarksburg, West Virginia; C. W. Waid, Randolph, Pennsylvania; Mrs. Emma Talbot, O. L. Perry, Mrs. O. L. Perry, Harriet Moore Perry, Paul Perry, H. P. Mullennix, Clifford R. Cutright, Paul Cutright, Elkins, West Virginia; Mrs. Clara Coburn Knabenshue, Master Edward Knabenshue, Virginia Knabenshue, Clay, West Virginia; Constance Hamner, Chillicothe, Ohio; Mrs. Abbie Brooks McDonald, Kenneth McDonald, Blanche McDonald, Lois McDonald, Cowen, West Virginia; E. E. Perry, Northfield, Ohio; Delia Perry, Pittsburgh, Pennsylvania; Wren Darnall Ball, Mrs. Frank Ross, Pickens, West Virginia; Mrs. W. C. Price, Walter Price, Huntington, West Virginia; E. G. Britton, Alta Gould Britton, Ernest Britton, Mounds, Illinois; F. W. Vance, Mrs. Mabel Brooks Vance, Eugenia Vance, John Brooks Vance, Burr B. Brooks, Mrs. Burr B. Brooks, Mannington, West Virginia; J. C. Darnall, Mrs. J. C. Darnall, J. C. Darnall, Jr., Nora S. Darnall, H. W. Lengfelder, Cincinnati, Ohio; Mrs. Bessie Gould Jennings, Mary Phyllis Jennings, Earle Jennings, A. G. Gould, J. S. Fultz, R. L. Darnall, Eva B. Darnall, A. G. Darnall, T. J. Clark, Troy Clark, Roscoe Clark, L. C. Morgan, Mrs. L. C. Morgan, Nell Jones, E. D. Darnall, Weston, West Virginia; G. Warren Hays, Parkersburg, West Virginia; F. M. Phillips, Mrs. F. M. Phillips, Fairmont, West Virginia; P. E. Crawford, P. G. Brake, Aleta Brake, S. T. Lanham, Emily Phillips Lanham, J. Everett Wilson, Richard Brake, Gaylord Hull, Albert Brake, Maude Brake, Clay Wimer, Crawford, West Virginia; Mollie Rexroad, Mary Loudin, Ingo, West Virginia; Roscoe A. Darnall, Gilmer, West Virginia; Mrs. R. H. McDonnald, Creed S. Simons, Mrs. Troy Duncan, DeWitt Linger, Leslie Simons, Mary R. McCue, R. Clyde Taylor, Edwin M. Taylor, Cecil Clark, C. H. Shoulders, Ozzle Hardman, Horner, West Virginia; Mrs. Phoebe Smith, Clarksburg, West Virginia; J. J. Hoover, H. H. Rittenhouse, Mrs. H. H. Rittenhouse, Master Horner Rittenhouse, Mrs. M. D. Weaver, Joe



FORMER PUPILS OF THE MULBERRY SCHOOL



Weaver, Walkersville, West Virginia; Q. B. Young, Jane Lew, West Virginia; G. R. Justice, Rainelle, West Virginia; Mrs. R. M. Crites, Kent, Ohio; Myrtle Rohrbough Brown, Ruth Brown, Ruhl B. Colerider, A. D. Simons, Akron, Ohio; A. L. Marsh, F. L. Hammer, Nellie Hammer, Helen Hammer, Glen Wilson, H. W. Linger, C. E. Linger, Roanoke, West Virginia; W. J. Arnold, W. H. Arnold, L. J. Arnold, Inez Arnold, P. H. Fallen, Hasel Fallen, Harry Fallen, O. C. McVicker, Mart Campbell, Volga, West Virginia; Carl Francis, Cleveland, Ohio; W. S. Linger, Mrs. W. S. Linger, Nellie Jones, Eliza Sexton Linger, Mildred Virginia Jones, Vandalia, West Virginia; J. C. Price, Independence, West Virginia; H. W. Smith, Bower, West Virginia; Quincy Stover, Charleston, West Virginia; Mrs. O. H. Duncan, Gassaway, West Virginia; Ina Martin, Paul Dyer, Wirt Martin, Philippi, West Virginia; Basil Linger, Lost Creek, West Virginia; Janie Waggy, Sutton, West Virginia; Mrs. C. A. Jones, Russell Brady, Moundsville, West Virginia; S. F. Lowther, Salem, West Virginia; W. D. Browning, Richwood, West Virginia; Thomas Hull, Tioga, West Virginia; Mrs. L. M. Bassel, Lost Creek, West Virginia.





WATERFALLS ON THE OLD LOYAL YOUNG FARM



## HISTORY OF FRENCH CREEK

**T**HE last Indian war affecting the territory now comprised within the State of West Virginia came to an end in 1795. With the menace of the savage red-skin removed, white settlers poured into the country from various sources, the percentage of gain in population being more rapid from 1790 to 1810 than during any other two decades of the State's history. Most of these settlers crossed the Alleghany mountains from the south-eastern portion of Virginia; others came from New York and Pennsylvania and a few from the New England states. It was by these New England "Yankees" that French Creek was first settled.

Prior to the coming of the New England pioneers, we know but little of the history of this immediate locality. It was traversed by clear streams of water and its hills and valleys were covered with a magnificent forest of deciduous trees. Wild game of many species was abundant. There are still to be found in several localities arrow-heads and an abundance of flint chips which give evidence of Indian villages or encampments. There is a tradition that about the year 1725 three French gold and silver prospectors camped for some months a few miles south of this locality and that it was from them the stream, French Creek, derived its name.

Early in the nineteenth century several promoters, including Dr. Daniel Stebbens, of Northampton, Mass., having obtained land grants in this part of Virginia, began to exploit their lands throughout certain sections of New England with a view of attracting purchasers. Their efforts were successful, for several families were persuaded to emi-



grate here, making the journey in wagons drawn by horses or oxen. The distance was about six hundred miles and from six to eight weeks were required to make the trip. Whether these emigrants entered the present bounds of West Virginia by the road that extended from Pittsburgh to Clarksburg or by that from Cumberland to Beverly, does not appear to be definitely known. Neither is it known just where the first road was located that connected French Creek settlement with the outside world nor by whom it was made. We do know, however, that the first settlers found a sort of road already existing that they could drive a wagon over and that terminated on Mulberry Ridge, probably near the residence now occupied by Robt. Darnall.

In the year 1801, Zedekiah Morgan came from Connecticut and settled on the Buckhannon river on what has been known for many years as the Burner farm. Many of the descendants of Zedekiah Morgan are still living at French Creek. The first settler in this immediate locality was Aaron Gould, Sr., who came from Charlemont, Mass., in 1808. His home was built on land owned at present by A. N. Linger. He had eleven children and some of his sons established homes here at about the same time as their father. In 1811 Robert Young and Gilbert Gould, with their families, came from Massachusetts and settled on Mulberry Ridge. The following year this country engaged in war with England and French Creek furnished at least three soldiers for the American Army. These were Capt. Gilbert Gould, Daniel Gould and Aaron Gould, Jr.

In 1814 Elijah Phillips and his family arrived from Massachusetts and in that, or the following year John Loomis came from the same state. David, a brother of Elijah Phillips, arrived with his family in 1815 and in 1816 Nathan Gould, Jr., Jonathan Alden and Daniel Haines with their families arrived from different points in Massachusetts. In the fall of the same year Rev. Asa Brooks, of Halifax, Vt., was sent here as a missionary by the Central Association of Hampshire County, Mass. He was followed by his brothers Ezra, Amos and John. Asa was the first minister of the Gospel and Amos the first physician to reside on French Creek. Many other families from New England and south-eastern Virginia arrived from 1816 to 1825 and settled here and in adjoining localities.

The early settlers, after establishing their homes, found that several original land grants overlapped in this locality and many of them were forced to pay for their land twice and some even three times. This hardship was so great that

about half the population gave up their homes and went west. This exodus began about the year 1830.

Rev. Asa Brooks came as a Congregational missionary but he organized a Presbyterian church on September 10, 1819, with fourteen members. Aaron Gould and Robert Young were the first Ruling Elders. A small edifice of logs was built as a house of worship. This was near the site of the present building. Later the log structure was replaced with a frame house, which, in turn, was destroyed by fire while being occupied as a camping place by Union soldiers during the Civil War. The church was rebuilt and in the year 1915 the United States Government paid the organization \$1100 for the loss. This money was used for making needed repairs to the church building.

In the year 1865 a Methodist Episcopal organization was formed at French Creek and a house of worship was constructed on a hilltop about one mile south of the village. Rev. Hadley was the first minister to occupy the pulpit in this church and Lyman Young was the first class leader. In the year 1882 a new building was erected in the French Creek village and used thereafter as a place of worship. On June 10, 1911, the post office building which stood near the church was burglarized and set on fire. The fire spread to adjacent buildings and the church was destroyed. Soon thereafter, the congregation erected a larger building on the same location.

The first school teacher in the settlement was Miss Anne Young, who later married Augustus Sexton. She taught in the summer in Aaron Gould's barn. Afterward Miss Amie Burr taught in Samuel Gould's house. The first school house was erected of logs near the present site of the Presbyterian church. Esquire Bosworth and William Phillips were for several years the teachers here. On March 2, 1871, a charter was obtained for the French Creek Institute, the incorporators being Benjamine Gould, Ebenezer Leonard, Freeman Sexton, Loyal Young, Ashley Gould, Adolphus Brooks, Morgan A. Darnall, N. M. Ferrell and J. K. P. Koon. The patrons subscribed and paid \$400 for the erection of the building. The first principal of this school was Dr. Loyal Young; later principals were Miss Myra Brooks, J. Loomis Gould and R. A. Armstrong.

In 1828 the first Temperance Society in West Virginia was organized at French Creek, with 26 male and 27 female members, all of whom signed the temperance pledge. The people of the community have always taken a firm stand against intemperance. In 1912, when a prohibition amendment to the State Constitution was submitted to the vote of

the people there were cast at French Creek 251 votes for and 8 votes against the amendment.


A Bible Society was formed in 1829, in conjunction with the people of Buckhannon, through the medium of which 450 Bibles and 200 Testaments were secured and distributed to families throughout the county. This work was done very largely through the influence of Robert Young.

At the present time 235 persons live within one mile of the French Creek post office. Of this number 25 are, or have recently been, school teachers. H. B. Darnall is postmaster; Rev. W. G. Smith, pastor of the M. E. Church; Rev. Roy Miller, pastor of the Presbyterian Church; F. E. Brooks is an employee of the Federal Government as an Entomologist; H. O. VanTromp, physician; A. D. Casto, Justice of the Peace; A. N. Linger, R. W. See and D. S. Smallridge, merchants; W. A. Colerider, saddler; C. B. Brown, blacksmith; E. W. Brooks and H. O. Talbot, rural mail carriers; Guy Clark, principal of public school; A. L. Phillips, miller; Ira Rexroad, hotel keeper; Frank Page, undertaker; Lewellyn Buchanan, shoemaker. The oldest inhabitants are Worthington Sexton, Robt. McAvoy and Mrs. Josephine Brooks.





## AT THE RELIC CASE

OME here sonny and see an old gun, like your granddaddy carried in the war. Yew say its funny? But it can shoot. We had to load 'em at this end like yew load yir air gun. Thar's the bullets the thing shoots. They call 'em minnie balls, but we boys in the war called 'em secession pills.

And if thar ain't Lieutenant Bunten's old pocket book. Yew see that big hole in it, and the two bent fifty cent pieces? A musket ball hit the thing at Missionary Ridge and them fifty cent pieces saved the Lieutenant a broken leg. Warn't I at his side when it hit 'im? Yes and d'yew see that sword? They found it under the old Brooks house, with its sheath and hilt nigh rusted off and nicks in its blade. It war a good one in its day, and no one ever knew whar it came from.

Look out thar yir standin near a bar trap. It's not set sonny. Ole Uncle Jake Phillips used to catch bar on French Creek in it, and otter too. It's been twenty-five years since they seen the last otter here. Uncle Jake had to use a crowbar to set it. Yew ask what they do with it now? Well if yew get in Del Page's peach orchard yew'll find the thing hanging round yir leg maybe. D'yew know what them things air? Deer horns. Yes, old Isaac Morgan killed the deer on Ashley Morgan's place—a fine four prong buck he war. Yew never see his like here any more. And yew never have any use fer that thing either. That's the compass James Bunten used when he come from Massachusetts in 1825.

Them was the good ole days. Maybe we did rough it, but who cared for that? We war free in the open and when we wanted anything we made it. Over thar is Isaac Morgan's old brace, not a piece of metal about it, made out of one piece of wood, 'cept the knob at the top. Yew say it looks almost like our braces but is clumsy? Maybe it is but it bored many a hole. Here's whar the bit war wedged in. Yew see that thing by the side of it? That's William Wingrove's old wooden square. It's over a hundred years old now. Sonny in them days with only them wooden tools they made cupboards and tables that look a heap better now than lots that yew buy. And did yew ever hear of



A FEW OF THE OLD RELICS

a piggin? No it's not a little pig. It's a wee little tub with one side board longer than the others to make a handle. Thar's Isaac Morgan's old piggin what he used to salt his cattle with.

And yew don't know what that board is which looks like it has nails stickin out all over it, do yew? That's a flax hackle. In them days they dried the flax stalks, broke it, and got out the fibre. Then they pulled the fibre over them teeth on the hackle and straightened it out. Yonder's the kind of wheel they made the thread on after they had the fibre. That ole wheel belonged to Amyrillis Young who came from Massachusetts in 1816. Yew'd have a hard time to find anyone who knew how to run the thing now. Thar's the old homespun they weaved out of the thread. It was tough as shoe leather. Mary Copeland, of Bridgewater, Mass., made that ole blue and yellow quilt in 1786. She war a mother of some of the Burrs. Yer granddaddy knew them well.

And that lantern, sonny, did yew ever see the like before? Yes it's a lantern, one of the old tin ones. They burned candles in 'em. See inside thar's a short candle and some drippins, all moulded with age. It's never been lighted nigh on to forty years now. And thar's Robert Young's fire tongs over a hundred years old. They used open fire places in them days, and many a brand has ole Robert picked up with them tongs.

Well, well, and d'yew know what this is? Ole Richard Phillips' tunin fork! She still gives "G" like in them days. With one something like this Adolphus Brooks used to tune his "bass viol" which you see here. And here's the spellin book what Isaac Morgan used. Thar's his own writin, "Issac Morgan, January 20, 1826." How'd yew like to study the first lesson? Here the way it goes:

ba	be	bi	bo	bu	by
ca	ce	ci	co	cu	cy
da	de	di	do	du	dy

But they're startin the meetin now. Let's go! Old things are interestin but we can't miss the meetin.





CROWDS ENJOYING THE ATHLETIC CONTESTS

# ADDRESS OF WELCOME

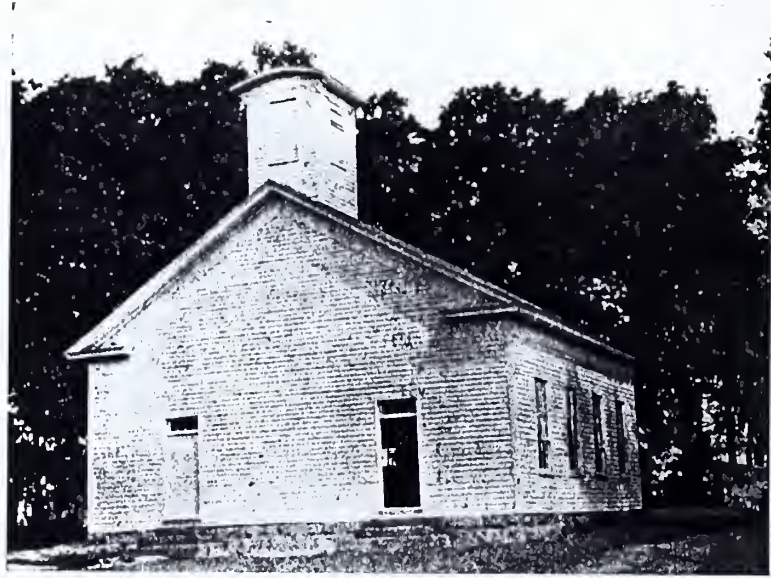
By REV. ROY F. MILLER



traveler passing through the country chanced to inquire concerning a little church that stood by the roadside. The farmer, inquired of, remarked that he never attended there any more. "Why how's that?" "Well it's this way. I sold the old preacher milk and eggs, and seeing as he patronized me, I patronized him. But this new chap keeps 'is own cows and 'ens. So I thought to myself, 'Well if that's your game old fellow, we'll 'ave 'ome grown religion too!'"

Men and women, most of you who stand before me, have been 'ome grown. You were raised here in French Creek. These fields were the first in which you played; these hills the first on which you climbed. These trees were the first to give you of their shade; this sky, the first to give you of its light. It was here that you first knew home, neighbors, playmates. And out of those early experiences grew the finest ideals of your life.

You are living an honest life. Where did you first learn about honesty? Was it a part of you like the hair on your head? Did nature tell you that it was wrong to cheat and tell the savage it wasn't? Did nature tell you to respect and love old age and at the same time tell the black African that he must send his old men and women up a tree and then shake them off with the words "When the fruit's ripe it falls"? No, Nature did not give you these ideals, but your early home, your playground, your neighborhood formed a soil from which you drew the ideals of your life, and like a growing plant blossomed forth with full manhood or womanhood, a flower of beauty and grace or a noxious weed according as you had drawn good or bad. Recently one of the citizens of French Creek was having his home repaired. The kitchen being disarranged, a sandwich dinner was served on the bare table. When all were seated and ready for the blessing the little two-year-old son looked at the table. "Huh, No table-cloth! No dishes!—I can't pray." That little fellow has already drawn the ideal of neatness out of his home experience. That is what I mean when I say that your home, your playground, your neighborhood, or in other



PRESBYTERIAN CHURCH



METHODIST EPISCOPAL CHURCH

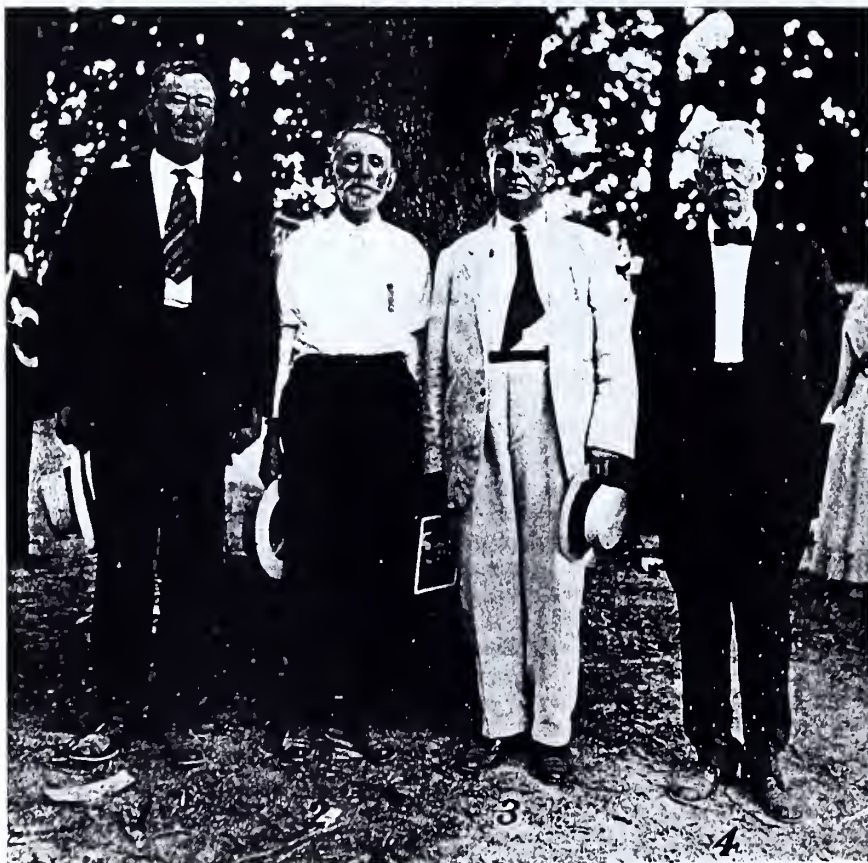


words French Creek, furnished you with the first and perhaps the finest ideals of your life.

That being so, Home-Comers, it is fitting that you return to this the cradle of your ideals, that you may see again the home of your childhood and rejoice in the companions and scenes of your youth and, afterwards, go on your way with a deeper interest in life. Such a return would be fitting no matter where the home. It is doubly fitting in the case of French Creek. I, who am but a transient resident can speak with freedom of this community. During the past five summers I have had occasion to observe many rural neighborhoods of West Virginia, and never have I found another with such ideals of hospitality, such moral excellence, such exalting traditions. Home-Comers your return is doubly fitting.

It is well too for the people here that you return. They have remained behind to rock the cradle. You have gone east and west, north and south into the marts of the earth. Their work has been hidden among the hills removed from the eyes of men; yours has been largely in the sight of the world. And yet by your return you make them feel that their work is not in vain.

You may not find here in French Creek the modern comforts to which you have been accustomed, but Home-Comers and other visitors, we give you what we have freely and cheerfully. Recently, two gentlemen sat at a table together. One of them in asking the blessing became tongue twisted and prayed that his companion might have more veal and zigor. The one prayed for afterwards remarked that the veal was alright, but no more of these new fangled breakfast foods for him. Friends, you possibly won't get many new fangled breakfast foods or conveniences in French Creek, but what we have we give you with whole hearts. Take it! It is your's. Home-Comers and other visitors we bid you welcome.



1 DR. THOMAS E. HODGES  
2 REV. S. HALL YOUNG, D. D.

3 DR. ROBERT A. ARMSTRONG  
4 REV. L. B. MOORE

## THE SECOND MILE

By REV. S. HALL YOUNG, D. D.

**T**HIS old church and grove with the cemetery near by are to me the most sacred spot on earth; and as I return to them after all these years of absence to greet this multitude of relatives and friends this hill seems peopled, not with ghosts but with the living, breathing forms of those I knew here in the old days.

In His sermon on the Mount our Lord said many revolutionary things, but none more startling than this: "Who-soever shall compel thee to go a mile, go with him two." Translated into modern English it means: Do cheerfully and of your own choice that which you do not have to do, even what is most disagreeable and irksome to you, for the sake of others.

I think there is no other place in the world where this "law of the second mile" has been better carried out than right here at French Creek. The deep piety and stern sense of duty of our New England ancestors who settled among these hills, married to the kindly fellowship and hospitality of the Virginian stock, formed a race which more nearly fulfilled the law of Christ—the law of love—than any other community I have known. Speaking personally I can say with deep gratitude that its influence for good on my young manhood was far stronger and sweeter than that of any other of the many places in which I have lived.

Altruism, self-sacrifice, service—these have been the rule of this community from the first. Ground to the earth by the selfish favoritism of kings and having to pay for their land again and again, battling in the midst of deep poverty for an education for their children, upholding the rights of man against the opposition of a slave-state, and always making the service of God and their fellow men the chief thing—there was much of the heroic in those ancestors of ours. Piety and service; religion and loving-kindness—this defines the real French Creek.

My Father, Loyal Young, has always been and will always be to me the nearest type of the perfect Christian of all the men I have known. I never knew him to say an



unkind word or do a selfish thing. The earliest recollections of my boyhood are of his selecting for himself the small, green apple of the plate, that his wife and children might have the big, ripe ones. That spirit was the law of his father's house. When Rev. Asa Brooks, who gave his time without compensation to educate the boys of French Creek, offered to prepare one of the Young brothers for college there was strife between Festus and Loyal, both desperately hungry for knowledge, each urging the claim of the other. To settle the friendly dispute Mr. Brooks, taking literally the Bible dictum: "The lot is cast into the lap, but the whole disposal thereof is with the Lord," prayed with the boys, asked God to choose between them, and then drew the lot. They accepted what they considered to be the Divine choice of Loyal, and both brothers worked hard to raise the money necessary to pay his first year in Jefferson College, Pennsylvania.

They took the most available means of raising money—they dug ginseng. Uncle Ed Phillips told me of it. "Them two boys," he said, "was the best sangers I ever see, and they was always at it." Down on Bush Run, out on Brushy Fork and even as far as King's Palace on the upper Buckhannon, these awkward country boys, taking only a little cornmeal with them and cooking it over a fire in the woods and camping wherever night overtook them, filled their bags with the spicy root. Together the boys gathered great heaps of pine knots for light. They went out to the slate quarry on Little Kanawha, near Fiddler's Mill, and fashioned their slates and soap-stone pencils. Night after night till the early hours of morning, by the "ingleside" in Robert Young's little log house on Mulberry Ridge, Loyal delved in the mine of knowledge, with Festus to consult in everything. So Loyal went to college while Festus stayed at home and worked to help his brother. My father always felt and often expressed the feeling that he had not done exactly right in not insisting that his older brother should be the one to get the education. But we of the next generation know that all of that trio traveled to its end of the second mile.

There were many on French Creek who did that. Sophronia Mehitable was the youngest of Robert Young's large family—one of the most modest, retiring, self-distrustful persons in the world. To have been chosen an officer in any society, however small, would have distressed her beyond measure; to have asked her to lead in prayer in public or to perform any function which would center eyes upon her would have killed her with confusion. But "Aunt Phrone Phillips" is a name which will be spoken with rever-

ence, so long at least as the present generation exists. Everybody's Auntie, the nurse of the sick, the councillor of young girls, the maker of delicious viands and cordials for those who needed them, the comfort of the sorrowing, the cherry soul of faith in troublous times, one of the bravest and sweetest souls that ever lived. For ninety-eight years she cheerfully trudged the second mile.

I think I see even the glorified spirit of Aunt Phrone shrink, as if from a blow, at these words of praise; and hear again her reproachful and deprecating "Oh, Hall"! But the Master has said to her "Come ye blessed of my Father." "Inasmuch as ye did"—the whole list of things beginning with feeding the hungry—"ye did it unto me."

She brought up her large family of children to be like her; and I never felt so small in my life as when, two years ago, one of her daughters, speaking to me of my poor work, said "I feel as if my life has been of no account at all." And yet this woman has borne, and nurtured and trained and sent forth into the world a family of nine, every one of whom has been already a force in the community in which he or she lived, for knowledge and righteousness and earnest Christianity. What is there in the life of any man that can approach, in sacrifice and blessing to the world, the life of a mother like that?

I might speak just as warmly of Aunt Annie Sexton, of John Carter, of Uncle Ben Gould, of Aunt Louisa McAvoy, of Adolphus Brooks, and of many others of this community who trod with cheerfulness the dusty ways of the second mile.

Let me mention with reverence and love just one. At the close of the Civil War there was great need of education in West Virginia. The mass of the people were ignorant—so deeply so that they did not even know their ignorance. There were hundreds in Upshur County who felt like the man in a neighboring township to this, who said: "I haint never had no eddication, an' my chillens aint no better'n me."

But French Creek was different. The New England mind yearned to expand. The youth of this neighborhood sought a teacher who would fit them to be the schoolmasters and schoolma'ams and preachers and doctors and lawyers of this and surrounding counties. They persuaded a frail, little young woman, just from the female seminary, to undertake the first high school of Upshur county. She shrank from the task. Her poor health, her other plans of life, and, more than all, her modest estimate of her own powers made her afraid.

But once convinced that it was her duty, she threw her less than a hundred pounds of body and her million tons of mind and heart with enthusiasm into her work. She infused into the little band of young men and women who clustered about her, her own eagerness for knowledge, her love of truth, and, above all, her vital faith. Many of those whom she taught during those years of educational construction have said, "I never had another teacher who did me so much good as Myra Brooks." As a climax to her educational work she selected her most promising pupil, educated, trained and disciplined him, and when he had passed the required examinations matriculated him into the higher and severer college of matrimony.

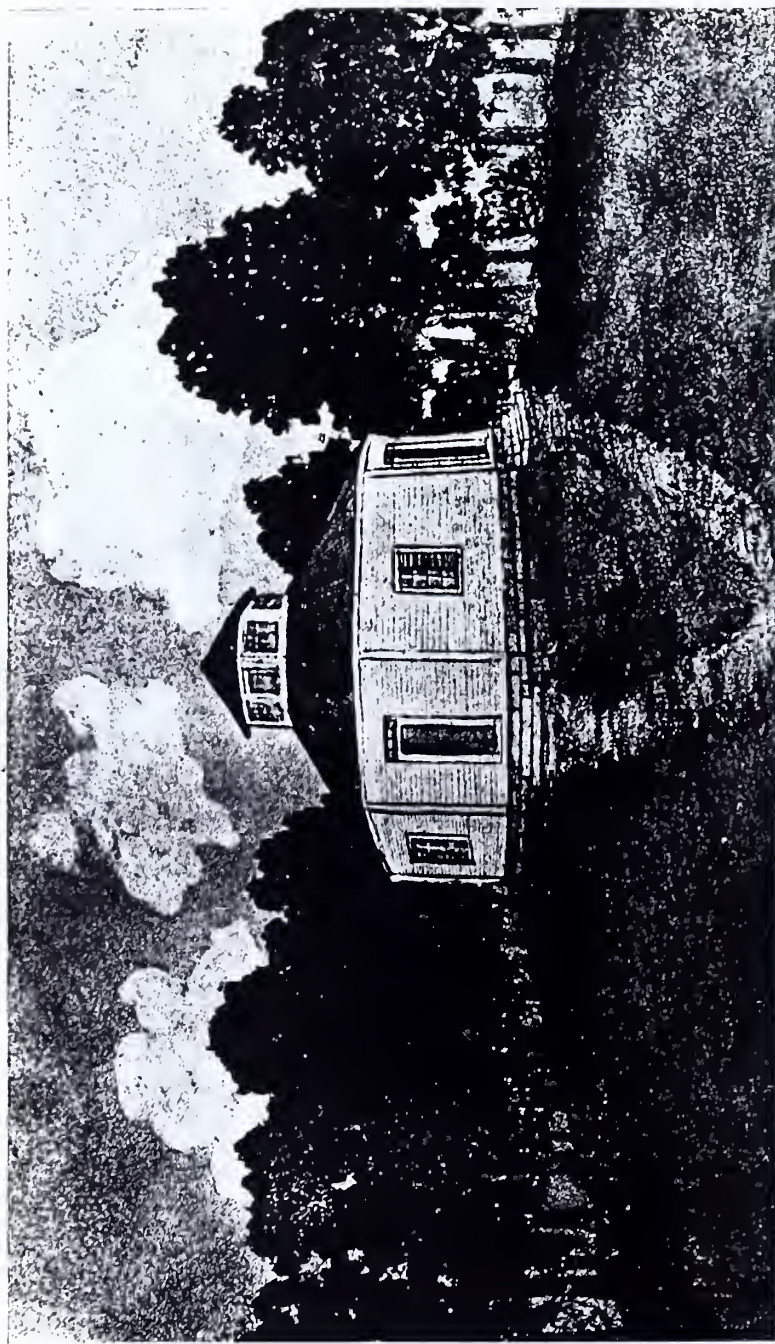
These and others I might mention are French Creek's worthies. They went the Second Mile.







FORMER TEACHERS AND PUPILS OF THE MULBERRY RIDGE SCHOOL



THE OLD FRENCH CREEK ACADEMY



## The HISTORY and INFLUENCE of FRENCH CREEK AS AN EDUCATIONAL CENTER

By DR. ROBT. A. ARMSTRONG

**I**N one of his addresses on education, Thomas Henry Huxley illustrates the importance of education and training as follows: "Suppose that it were perfectly certain that the life and fortune of each one here would, one day or other, depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces? Do you not think that we would look with disapprobation amounting to scorn upon the father who allowed his son, or the state which allowed its members to grow up without knowing a pawn from a knight?"

"Yet it is a very plain and elementary truth that the life, the fortunes, the happiness of every one of us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game that has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chessboard is the world; the pieces are the opportunities we have given us here, the rules of the game are the laws that govern things in this world. The player on the other side is hidden from us. We know that his play is always just and fair and patient. But we also know to our cost that he never overlooks a mistake, or makes the smallest allowance for ignorance."

So we who have presented to us the problem of preparation for life may be perfectly sure that the best way to prepare for success is to learn the rules of the game, to take the best training that we can get in these rules and the practice of them. No one has a right to begin to play this game of life before he has done the best he can to master the rules. He has no right to go into a profession or calling unless he is well enough prepared to use himself for all he is worth.

The possibility of growth, development, and progress is the chief characteristic of man. An illustration often used to show what may be made out of the good material that there is in a strong, bright boy is that of the increasing value of a hundred pounds iron as it is subjected to different processes and made into articles of high commercial



value. In its ordinary form a hundred pounds of pig-iron is worth not more than a dollar. But take this pig-iron and let it be carbonized into steel, and it is worth twice as much. Make it into inch screws, and it is worth \$100. Draw it out into fine wire, it is worth \$500. Change it into fine needles, it is worth \$1000. Make small fish-hooks out of it, it is worth \$2500. Make it into minute screws, it is worth the large sum of \$300,000. Make it into fine hair-springs for watches, and it is worth \$1,500,000; that is, its value has been so increased that it is now sixty times as valuable as an equal weight of gold. So, by corresponding steps may the undeveloped faculties of the boy be made to take on a value and culture little dreamed of at first.

Those of us who are interested in the education of boys and girls—and all good citizens are so interested, and most certainly all fathers and mothers have this interest—should know that the acquiring of an education by young people is not a thing that we can take or leave as we please. Every child will take an education from the environment in which he finds himself. It is one of nature's laws, and he cannot escape its operation. Let me illustrate:

If oats grown in southern West Virginia be taken to Canada and sown, it will grow just as deliberately the first year as it has been accustomed to do here, so the frost will overtake it and a very small crop will be reaped. Next year, the oats will say to itself, "I made a mistake last year; I grew too deliberately; I didn't have time enough to mature; I'll have to hurry up this year if I don't want the frost to put me out of business. Last year I took six weeks to grow; this year I'll try five." It tries five, and there is a fairly good crop. The next year it shortens the time of growth a few days more, and finds that it has accommodated itself very closely to its new environment. Now, if seed from this Canadian oats that has been acclimated from West Virginia be taken back to its old habitat in the south, it will first mature as quickly as it did in the colder and shorter season, and will be compelled to go through the same process to accommodate itself to its new environment, though it is now lengthening the period of its growth. Thus it learns its lesson. Thus it is that nature, that environment, produces its effect.

So boys and girls everywhere must take the education which nature gives them, or which is provided for them by friends and parents who are able to make the environment richer and more influential. It is just as natural for boys and girls to respond to their environment as it is for the birds to sing or the flowers to grow. If we do not furnish

the environment that will bring about the right kind of education and development, their education and development will come in response to whatever accidental environment there is. Thus should we learn the importance of providing the best surroundings and the best materials, if we expect the best education for our boys and girls.

It is important also, to emphasize the fact that the best possible education is necessary for these days. Every father who wishes his child to succeed must recognize this fact. For success these days is secured only when the boy or girl is prepared to meet the sternest competition. The father who thinks that his son can succeed today in any profession or important calling without special preparation for his work, just because it was possible to succeed well forty years ago in the same field without such special preparation, had better revise his notion of the case. The world has moved on since those good old times, and the father does not note possibly, the change, because he has kept pace with the times and has adjusted himself to the changes as they came; but he has a plentiful lack of wisdom if he thinks his boy can enter the same field of work today with the equipment that would suffice a generation ago.

Another reason why boys and girls must be carefully prepared for their work is that this is an age of growing specialization. A young man or woman must be definitely and specifically prepared for particular work, even when he or she begins a profession or calling. It is becoming increasingly necessary for the young practitioner to narrow his field of work and know it more thoroughly. He cannot hope to have success in more than one line of work unless he happens to be a genius, and he cannot hope for unusual success even in a single field, unless he selects his specialty among the many divisions of effort in that field. We are today seeing the partial fulfillment of a prediction made by Dr. Oliver Wendell Holmes a half century ago. In his book called *The Autocrat of the Breakfast Table*, he says that the time will come when, if you ask an ear specialist to give you medical treatment for your ear, the first question he will ask you will be, "Is it your right ear or your left ear? If it is your right ear, I can treat you, if it is your left ear, you must go to Dr. Jones across the street." It is true that the great fields of knowledge are expanding and the specific fields of work for the individual are narrowing. So, if a young man expects to enjoy the culture of a wide general knowledge, and the power of specialized knowledge, he must make his education both broad and deep. And while real education is not accomplished by schooling alone, it has been found by

centuries of experience that the best environment for the growth and development, for the discipline and culture of young people is furnished by a well organized, well equipped school, wherein are found scholarly, trained, conscientious, devoted and inspiring teachers. If it is possible for us as parents to send our boys and girls to such schools, it is our duty to do so.

But what I am to emphasize particularly here today is the influence of this community as an educational center. I wish I could pay proper tribute to all those who have had part in the great work that was done here, especially between the years 1870 and 1880. West Virginia's free school system at that time had only its beginning and such schools as the Old Dominion had known were not very prosperous during the years of the Civil War. Indeed, there was in 1870, no school of secondary grade in Upshur County or any adjoining county. The young people of this region were eager for educational opportunities, and what so natural as that the French Creek community, whose people had come originally from a region where education was always encouraged, should respond to the demands of the situation and build a school. The New Englanders have been accused of setting a high value on some of the harsh and unlovely aspects of life, but they can never be accused of smothering the lamp of learning or of failing to make sacrifices that men and women might have opportunity to cultivate their God-given talents. The French Creek community sent a number of its young men and women abroad to school, both for their preparatory and their college training. It was the aim in establishing the school at French Creek to make it possible for those who intended to enter college to receive their preparation at home, and to furnish instruction and inspiration to those who could never go to college. The French Creek Institute was incorporated in 1871, and began its work in that year. The incorporators were Benjamin Gould, Ashley Gould, Adolphus Brooks, Freeman Sexton, Morgan A. Darnall, James K. P. Koon, Ebenezer Leonard, Loyal Young, and N. M. Ferrell. However, before the work of the Institute was begun there was work of a high school grade done at French Creek in a school taught by Miss Almira Brooks, a college graduate, a lady of many rare qualities of mind and heart. The first principal of the French Creek Academy, as the Institute was popularly called, was Reverend Dr. Loyal Young, the pastor of the French Creek Presbyterian church, a man of high scholarly attainments and consecrated Christian life. Among the principals and teachers who made the school notable in the succeeding



ten years were Dr. S. Hall Young, Miss Lydia Young, Rev. L. B. Moore, Miss Almira Brooks, Miss Myra Gould, and Capt. J. Loomis Gould. To these teachers there came throughout the ten years' history of the school, a great company of young men and women from Upshur, Lewis, Randolph, Barbour, and other counties, whose lives and careers were wonderfully influenced by the work of the devoted teachers of the Academy. This community furnished many teachers for the surrounding schools and now the new school prepared a great many more for the schools of the surrounding counties.

It is difficult to measure the influence of this school, established, as it was, at a time when the young people of this section of West Virginia were hungry for educational instruction, guidance, and inspiration. The promoters of the enterprise and those who did the work of teaching were singularly modest and quiet in their plans and methods of work. Many schools of less importance and influence issue prospectuses whose claims are extravagant. With them performance never catches up with promise. But it is not the noisy things of the world that are most effective in accomplishing great and good things. The great forces of nature that lifted the Appalachian range of mountains reared it inch by inch through the centuries and not a sound was heard. So do the forces work that build the mountains and tear down the continents. These mighty forces of nature in performing their titantic tasks do not make as much noise about it all as you and I do when we chop down a sapling on the hillside. In like manner do individuals and institutions perform the greatest deeds and extend their everlasting influence.

This school was not notable for any great buildings, for any elaborate apparatus or equipment. Its success was due to the eagerness of the students and the sympathetic devotion of the teachers. So its fame is built upon foundations that will endure. Memorials that are material in their character can at the most, last only through a few centuries. Invisible monuments are more lasting. Memorials that live in the minds and hearts of men have a sure claim to immortality. The notable things about this school were things of the spirit; such things have no date. Let me illustrate the experience of its learners by referring reverently to an incident in New Testament history.

On the same day that their Master rose from the dead, two of his disciples went from Jerusalem to the little village of Emmaus, not far away. As they walked, they talked of the great things that had just happened and spoke sor-

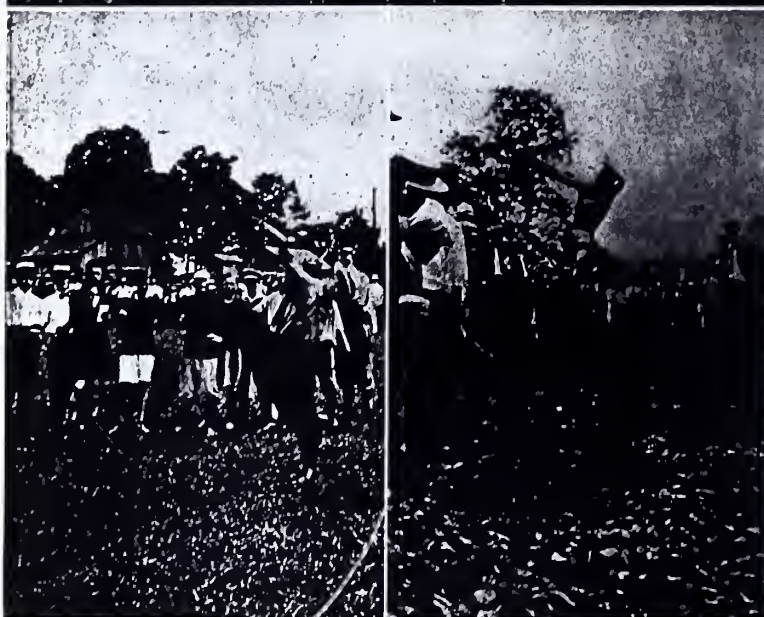
rowfully of their great disappointment since their Master could not now establish the great kingdom to which they had looked forward with such eagerness. As they talked, the Master himself appeared to them, though they did not recognize him, and explained to them many of the dark things concerning the crucifixion and resurrection. They were much comforted by the words of this stranger and invited him to stop with them at Emmaus and take meat with them. They sat down to the meal together and after the stranger had blessed the food, he suddenly disappeared from their sight. Then they knew who it was and each said to the other, "Did not our hearts burn within us while he talked with us by the way?" Although they had not known who it was that spoke to them, nor realized what impression his presence and words were making upon them, they now recalled it all and realized what a blessed and inspiring privilege they had had. And likewise, through many years following the days of teaching and learning at the old French Creek Academy, men and women will look back to those days and realizing the great influence of the hours spent with those devoted teachers, will say most fervently and thankfully, "Did not our hearts burn within us as they talked with us by the way?"





BOYS AND GIRLS PARTICIPATING IN ATHLETIC CONTESTS AT THE HOME-COMING





RACING, RIFLE SHOOTING, JUMPING AND THROWING

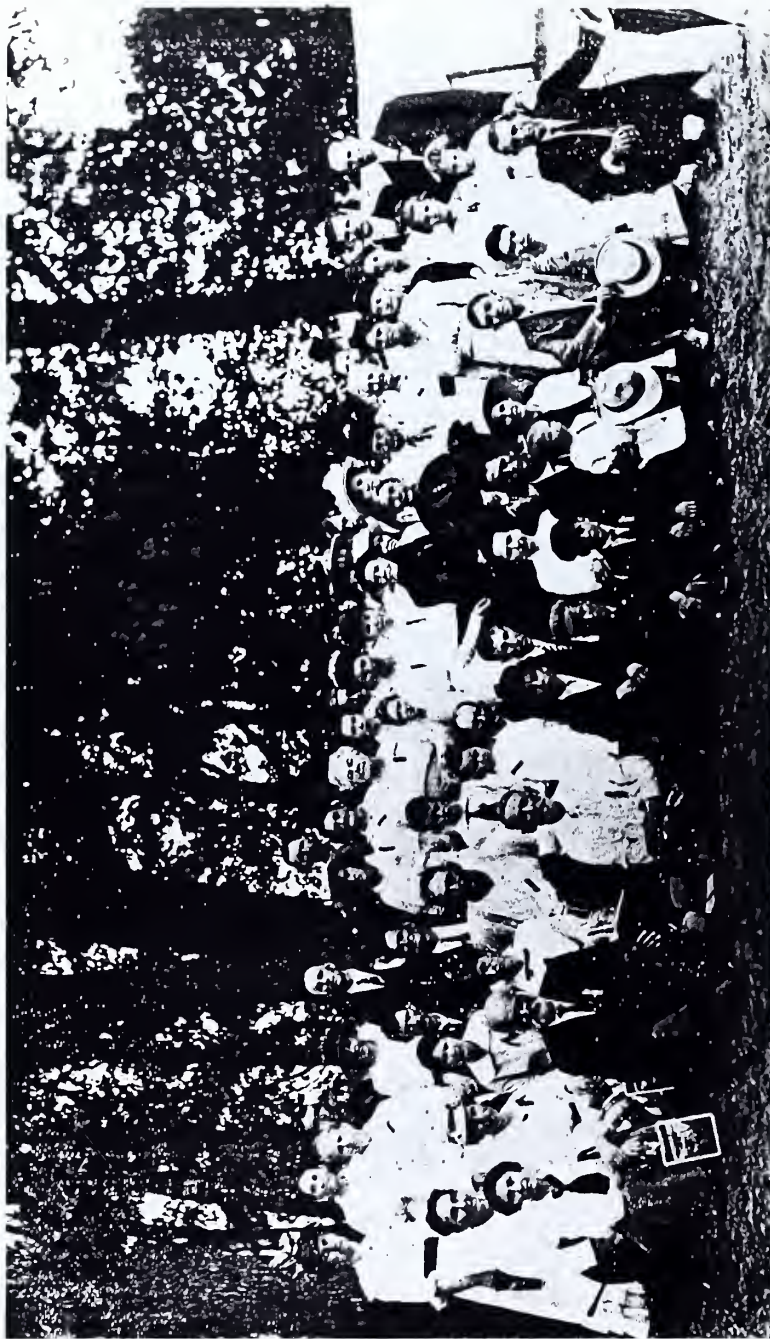
# FAMILY HISTORIES

## THE YOUNG FAMILY

**T**HE first representative of our branch of the Young family of which we have knowledge lived in England early in the eighteenth century. The first name of this ancestor is unknown but an ancient record states that he "wrote for the king" and it has been assumed that he was a secretary to King George the First, who ascended the throne of England in 1715. Henry, a son of this ancestor, while boating along the English coast, was captured by the crew of a vessel and pressed into the English navy, in which he served for seven years. At the expiration of his service he landed at Martha's Vineyard, Massachusetts. He is said to have prepared three separate times to return to his native land but for some reason was unable to embark and each time the vessel on which he had intended to sail came to grief on the sea. He then considered that Providence had designed that this country should be his future home and made no further effort to return. He settled at Charlemont, Mass., married Lydia Ross and had a family of four sons and four daughters.

Robert, the oldest son, was born January 3rd, 1766. He became a carpenter by trade and worked a part of the time in the city of Boston. He also taught school and was a man of culture and intelligence. In the year 1793 he married Lydia Gould, the daughter of Nathan Gould, a farmer who lived at Charlemont. Lydia had the advantage of only six weeks of schooling but she gained a good education from her mother and from reading. In her girlhood she had little to read except the Bible and a copy of Watt's Psalm Book, which, at the age of eighteen, she was able to purchase with her own money. She committed to memory most of the psalms in the book and had also a remarkable knowledge of the Bible and could repeat many portions of it from memory.

In October of the year 1811, Robert Young with his wife, five sons and two daughters left Charlemont in a three-horse wagon and traveled to French Creek, West Virginia, where they settled on Mulberry Ridge, near M. K.



THE YOUNG FAMILY



Colerider's present home. At the time of their journey the eldest son, Paschal, was seventeen and the youngest, Louisa, one and a half years of age. The journey occupied seven weeks and much of the way was over rough and untraveled roads. There were few houses at which they could stop for shelter and provisions and most of the cooking had to be done from provisions carried in the wagon.

After arriving here the father cleared a little farm and found occasional opportunities for working at his trade. He was Justice of the Peace for many years and also served several terms as assessor of what was at that time Harrison County. The office of Sheriff of the county fell to him but he soon resigned, fearing that it might devolve upon him to execute some criminal. He was kind-hearted and deeply religious and soon after coming he invited the scattered settlers to his home to engage in religious worship. He probably called the first religious gathering held on French Creek and it was he who established the custom, still existing here, of reading sermons at services when no minister was present.

The names of Robert Young's children were Paschal, who married Cynthia Phillips; Anne, who married Augustus Sexton; Simeon, a twin of Anne who died in infancy; Anson, who married three times, first Rehama Bartlett, second Annie Brake and third Polly Cochran; Gilbert who married Amyrillis Barrett; Festus, who married three times, first Lovenia Phillips, second Rachel Graham and third Nancy Reed; Loyal, who married Margaret Johnson; Louisa, who married James McAvoy; Sophronia, who married Edwin Phillips; and Freeman, who died at twelve years of age.

The family lines established by the grandchildren of Robert Young are too numerous to be followed in this brief history. It is interesting to note that the old Young traits of studiousness and piety have not entirely disappeared, as is shown by the fact that among the direct descendents of Robert Young there have been no fewer than sixty-three school teachers, nine doctors and seven ministers of the Gospel.

In the Young temperament there is an interesting commingling of gentle kindness and rugged strength; of charity and tolerance toward others and of dogged determination and persistence in pursuing the path of duty. It is said that Robert Young, in the kindness of his heart, could never bring himself to use the rod on his children but when he recognized that such punishment was necessary, in a somewhat humorous way, he would persuade his wife to discharge the duty. Yet, when it seemed to him that duty called, he did



THE GOULD FAMILY

not hesitate to turn his back on relatives and friends and with his wife and little children set out on, and accomplish, a wagon journey of 600 miles into a wild and practically unknown wilderness. When the little children in the penury of his pioneer cabin cried for the precious and forbidden sugar he would sometimes, in pity, give them secretly a liberal lump from the box on the high shelf. Yet this man would stand like a rock against wrong of any kind and would work tirelessly to promote righteousness wherever his influence extended. His daughter, gentle, kind, and beloved Sophronia, in her early married life during the absence of her husband, could go out at night, leaving her little children behind bolted doors, and with a pack of blood-thirsty wolves howling about the premises, drive the little flock of sheep into a safe inclosure. His grandson, Hall, frail and soft in his young manhood could become a missionary to the then almost unknown regions of Alaska and by force of will toughen himself to undergo the hardships and toil of the arctic preacher, prospector and explorer, with the very joy of life and service transforming his weakness into indomitable strength and endurance.

The pioneer Youngs were not hunters. They did not care to take the lives of the wild creatures of the woods and they sometimes went hungry when an abundance of delicious food might have been obtained with a gun. Their natures sought other channels of conquest, but, in their own way, they played their part in the forward movements of civilization.

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## THE GOULD FAMILY

Zaccheus Gould came from England 1635 with his son John, then three years old, and settled in Topsfield, Mass. The succession is as follows: Zaccheus, John, Samuel, Samuel, Nathan, Gilbert. From Nathan Gould has descended all the Youngs and nearly all the Goulds of French Creek.

Nathan Gould, son of Samuel Gould, was born 1734 January 8th at Boxford, Mass., married Martha Gilbert of Brookfield Oct. 31, 1757. He moved from Charlemont, Mass. with his son Nathan in 1816, and settled on the farm now owned by Arthur Gould. He was eighty-three years old and died about two weeks after their arrival, traveling a long journey in his old age to find a grave in the wilderness. His children were Johnathan, who was in the Revolutionary War and died at Monmouth in 1778. Mahitable married Barnabas Alden of Ashfield; Benjamin married Lydia



Alden; Paschal Paoli died young; Lydia married Robert Young; Nathan married first Esther Alden and second Samantha Phillips; and Gilbert married Mahitable Taylor. He was born February 24, 1779, died 1877 aged ninety-eight years.

Gilbert Gould and family came from Charlemont, Mass. with Robert Young and family in 1811. They settled a little to the South of French Creek on Mulberry Ridge. The next year Gilbert Gould was called to the colors and served as Captain in the war of 1812. The children of Gilbert Gould were Eliza Shurtliff, Chandler, who died at the age of twenty-four, Laura, wife of Dr. Brooks, Dwight J. who died in infancy, Harriet Buntin, Gilbert Taylor, who married Elizabeth, daughter of John Loomis, Dwight B. who married Elizabeth Brake, Mandana Morgan, wife of Isaac Morgan, Benjamin who married Eliza Morgan, Ashley who married Rowena Sexton. The descendants of the above are too numerous to mention here, the most of them living in Upshur and Lewis Counties although a number have gone to other states and some to Alaska.

Nathan Gould Jr., brother of Gilbert Gould, married Esther Alden. Their children were Martha, wife of Cyrus Rice, Elizabeth, wife of Rev. Butler, Joel, Julia, Nathan, and Freeman Gould who married Dorcas Ward. The children of Freeman Gould are Rev. C. C. Gould of the Presbyterian Church now at Williamstown, W. Va., Charles F., Solon H., and Stephen B. Gould.

Aaron Gould, Sr., nephew of Nathan Sr., and cousin of Gilbert Gould, came to French Creek in 1808 and settled on the land lately owned by Walter Phillips. This was the first settlement made in that neighborhood. Aaron Gould Sr. was born Dec. 23, 1757. He married Lydia Gray. They had a family of thirteen children, all born in Mass. Two died in infancy. The names of the children were Samuel, James, Hannah, Daniel, Ebenezer, Aaron, Lydia, Isabel, Mahitable, Sally and Nancy. Samuel Gould lived and died in a house that stood near the old well between the Presbyterian Church at French Creek and the old Academy Building. James Gould went to Ohio. Hannah Morgan was the mother of Chester and Isaac Morgan and Lydia Thorpe. Daniel and Aaron Jr. were in the war of 1812. Mahitable was the wife of William Phillips. The others went West. The children of Ebenezer Gould were Ansel and Philander, twin brothers, and Almira Proat. Their descendants in Edwards County, Illinois, number over three hundred.

Aaron Gould Jr., son of Aaron Sr., was born February 24, 1792; married Nicey M. Vincent January 15, 1818. He

built the old house in which Robert McAvoy now lives, this being the oldest house now standing on French Creek. He also built the old water mill which stood across the road from this house. The first school in this settlement was taught by Anna Young Sexton in Aaron Gould's barn. The children of Aaron Gould Jr. were Wealthy, wife of Ebenezer Leonard, Elmore Hart Gould, Daniel Gould, Otis Gould, Flint Gould, and Sarah Gould Pickens. Daniel Gould was one of the Militia captured at Centerville and taken to Libby Prison. He died soon after his return home.

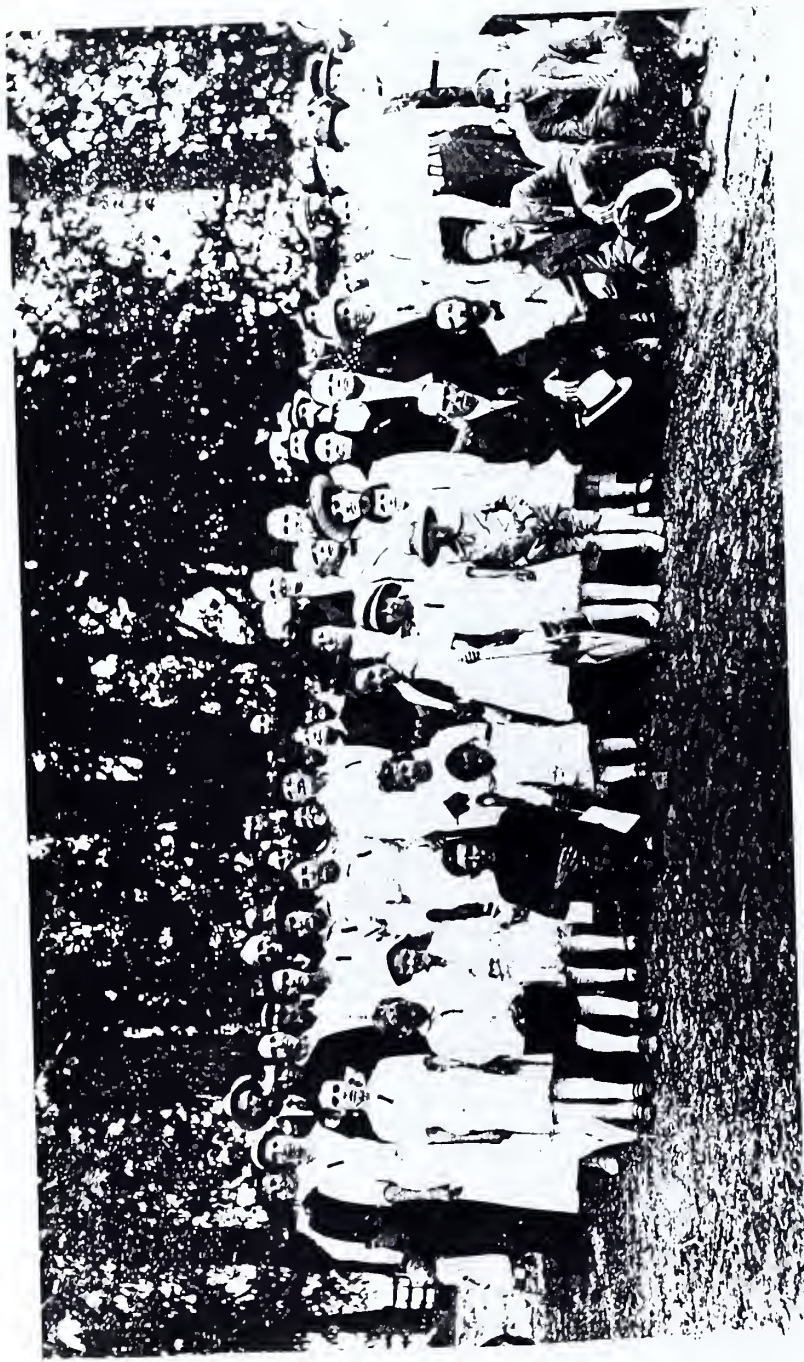
The Goulds in Mass. were Congregationalists, but Presbyterians after coming to Virginia, of Puritan extraction a strong and sturdy race, most of them living to extreme old age. They had few educational advantages, but by reading and using every opportunity became very intelligent. Captain Gilbert Gould lived a little past ninety-eight years. His children Harriet, Mandana, Dwight, Gilbert, Benjamin and Ashley lived to old age. They were members of the Presbyterian Church of French Creek, and were not only liberal to their own church, but kind to the poor, and always ready to contribute to any cause they thought to be for the good of humanity. Living in the same community their associations were most pleasant. Benjamin and Ashley carried on business in partnership for many years, and lived to the last on the farm where they spent most of their boyhood days. Benjamin lived thirteen years after the death of his wife, and in these years of loneliness spent many leisure hours with his brother and family. As some one has truly said of them "They were lovely and pleasant in their lives, and in death they were not divided." Benjamin died Dec. 19th, Ashley Dec. 21st, 1901.

In Massachusetts, West Virginia, Illinois, and other states, the Goulds have exerted an influence for good on society. In Edwards County, Illinois, they have done much to make the County one of the most temperate, moral and religious counties of the state, while the same may be said of Upshur County, West Virginia.

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## THE PHILLIPS FAMILY

THE numerous Phillips families of Upshur County trace their lineage back to Deacon Nicholas Phillips, who, with his wife and several children, came to America from England soon after the landing of the Pilgrims. We first find Nicholas Phillips, our ancestor, recorded at Dedham, Mass., in the year 1630, where he was one of the six or eight Proprietors of the township incorporated in 1631. He



THE PHILLIPS FAMILY



was evidently a "man of substance" as between the years 1630 and 1640 he conveyed tracts of valuable land, including the sites occupied by the Court House, the first meeting-house and other public buildings of Dedham. When the meeting house was erected he was chosen to "thatch the roof." In 1640 he removed to Weymouth, one of the earliest settlements on the coast of Massachusetts. Here, it is recorded, he was made a Deacon in the church. He was evidently a man of high standing in the communities where he resided. His death occurred at Weymouth in 1672.

From Deacon Nicholas Phillips the unbroken line of descent runs through Richard Phillips, John Phillips, Thomas Phillips, Philip Phillips and Elijah Phillips, all of whom lived in Massachusetts and left records of honorable and sometimes adventurous careers, several of them having had military titles.

In the year 1814, Elijah, leaving his eldest son Elijah and probably three daughters in Massachusetts, left his home at Ashfield, and, with his wife and several children, drove in an ox-cart 600 miles to West Virginia where he settled at the end of the road on Mulberry Ridge of French Creek, on land now owned by Mrs. Linn T. Phillips, the widow of a grandson of Elijah Phillips. A year later, Elijah's brother David with his family, came from Massachusetts and settled on an adjoining farm. Elijah Phillips had seventeen children, three of whom died in childhood. David, his brother, had six sons and from these two families there has descended a numerous posterity. The children of Elijah were Elijah, Mabel, Ansel, Abiezer, Mercy, Luceba, Lyman, Lydia, Cynthia, Samantha, Delia, Edwin, Lydia, Jonathan and three unnamed infants. The grandchildren of Elijah numbered at least eighty-nine. Of the children of Elijah Phillips named above Edwin, Cynthia, Samantha and Delia married and reared families who resided in Upshur County, most of them at or near French Creek.

David's children were William, Horace, Richard, Uriah, Ebenezer and John. All these sons married and raised families in the vicinity of French Creek. William, the eldest, married Mehitable Gould and there were born to them sixteen children; Richard married Eliza Perry and had nine children; Ebenezer married Catherine Loudon and had seven children; Uriah married Mary Young and had four children; Horace married Susan Cutright and had nine children and John married Miss Bosworth, and later, Eva Haddock, one child resulting from the first union and two from the latter.

The descendants of these families are at present too numerous to be recorded within the space allowed for these notes. A large portion of the residents of French Creek have within their veins some of the original Phillips blood. Many others of the connection have gone out in every direction, scattering the stock into probably every state in the union.

Patriotism, love of liberty and a spirit of adventure are qualities that have cropped out all along the Phillips line. The men have been quick to take up arms in any cause they believed to be right and have furnished numerous volunteers for the armies of all the wars in which this country has engaged. The women have always been fit companions for men of such spirit. Twenty sons and grandsons of the original David Phillips served in the Union Army and a large number of the grandsons of Elijah fought in the same cause. The men are natural pioneers and love a strenuous out-door life. The early settlers of this name were expert woodsmen. They hunted and fished with the keenest pleasure and with the greatest success. Woodcraft with them was a second nature, they loved the solitude of deep woods more than the companionship of men and they rejoiced in undertakings which called for the exercise of great physical strength and stoical endurance. No doubt it was this instinct of his race to be alone in the woods, that impelled Elijah Phillips, when eighty-two years of age, to stray off into the forests of French Creek, where, in the weakness of his old age, he became confused and lost and after several days of wandering died of exposure.

The following "Impressions of the Phillips Family" was furnished recently by Mr. John Goddard Phillips, of Sharon, Mass., who is a grandson of Elijah Phillips Jr. who was the eldest son of Elijah Phillips Sr.

"The writer proposes to give his impressions of the Phillips family, obtained from personal acquaintance, through family tradition and records and from his own inner consciousness. The descendants of Deacon Nicholas show a certain type of physique; they do not differ widely in stature, complexion, shape of head, general cast of countenance or manner of speech. This type has perhaps become accentuated by intermarriage.

In mental characteristics, they also appear to be much alike although varied, as a matter of course, by different environments. As a family we have always been inclined to personal integrity, morality, and to religion within certain conventional restrictions. But we have hardly kept pace with the general advance in ideas.

The watchword has been "Loyalty" rather than "Loyalty and Progress." While we may have lived up to our lights in general, the disposition has been to hold fast to the beliefs of the past, rather than with open minds to seek the new truths everywhere to be found. With many excellent traits, this mental attitude must, in any family, be a serious drawback to the attainment of full character, and fatal to the highest progress.

The writer expresses these suggestions only as a personal opinion concerning a family of which he is a part, for the consideration of relatives whom he holds in high esteem and towards whom he feels the strongest sentiment of kinship."

## THE SEXTON FAMILY

The history of the Sexton family in Upshur County begins with the arrival here, in the year 1816, from Worthington, Mass., of Noah Sexton with his children and wife whose maiden name was Patty Watts. He came in company with several other New England families and settled first on the Middle Fork river, not far from the present village of Queens. Later he removed to French Creek where many of his descendents still reside. Noah Sexton had four sons and one daughter whose names were as follows: William, Jason, George, Augustus and Annie.

William Sexton married Sarah Jackson and to them were born the following children: Rebecca, Margaret, George, Jackson, Edward, Clinton, Daniel, Sarah and Amie. Of these children three are still living. These are George and Sarah, now Mrs. Todd, who resides at Buckhannon, and Jackson, who lives in Kansas. Mrs. Todd was present at the French Creek home coming. George, the son of William, married Virginia McNulty. To them were born Jason, who married Eula Huff; Birdie, who married Homer Heavner; Greeta, who married E. Martin and Annie who is unmarried.

George, the son of Noah, married Jane Peebles. Their children were Rowena, James, Selina, Adelia, George, Eloise, Sarah and Jane. The latter, now Mrs. Jane Hall, resides at Pasadena, Cal., and is the only living child. Rowena married Ashley Gould and was the mother of Laura, Sydney, Emma, Charles, George, Luther and Ernest. These children of Rowena are all living except Laura and Sidney. James married Lucinda Leonard and was the father of Mrs. Floyd Smith. Selina married Garland Ferrell and their son Lloyd, who lives in Kansas, was present at the French Creek home coming. Adelia married Walter Young. Sarah





THE SEXTON FAMILY

married Randolph See and their only child is Mrs. Linn Brooks, of Buckhannon.

Augustus, son of Noah, married Annie Young who was the first school teacher of French Creek. Augustus was also a school teacher of note, being generally known throughout this and adjoining counties on account of his efficiency as an instructor in penmanship and other branches of education. The children of Augustus and Annie Sexton were Louise, who married Peregrine Hayes, and whose son, Warren, attended the home coming; and Worthington, the only living child, who married for his first wife Jane Wingrove and for his second Minerva Hyre. The children of his first wife are Floyd, who married Amie McAvoy; Amie, who married Oliver Walker; Selina, who married Jacob Asper; and Ada, who married Dr. O. B. Beer. To the second union two sons were born; Raymond, who died when young and Karl, who is in business in Buckhannon. Worthington Sexton is at present in the eighty-seventh year of his life and resides with his wife at French Creek. He frequently walks a mile to attend services in the Presbyterian church into whose membership he was baptised on December 29, 1829. Almira, a daughter of Augustus, married Moses Farnsworth, and Amie, another daughter, married George Silcott and was the mother of Nellie Silcott Snyder; Freeman married Virginia Craig and to them were born seven daughters and two sons. Of these children Emma married Seymour See, Louise married Arthur Gould, Eliza married William Linger, Lucy married Newton Linger, William married Melissie Meadows, French married Hattie Dix, Ida married L. P. Shinn and Etta married Q. R. Squires. Mattie, the other daughter, and William, who is mentioned above, are dead. All the others still reside in West Virginia. Freeman was for about 55 years a Ruling Elder in the French Creek Presbyterian church and often read sermons at the Sabbath service when no minister was present.

Jason, another son of Noah, lived and died in Buffalo, N. Y. Amie, the only daughter of Noah, married John Burr and was the mother of Mrs. Louisa Burr Bassil, who lives at Lost Creek, W. Va., and who attended the home coming.

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